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FOR ◆ CHRIST ◆ AND ◆ COUNTRY ◆

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"Three Little Pigs" of Prohibition

By Cameron Ralston

THERE is nothing that parallels so perfectly the cause of National Prohibition in the last twelve years as the Mother Goose Nursery Rhyme so popular at this time over the radio and on the screen, from the story of "The Three Little Pigs" to the tune "Who's Afraid of the Big Baboon."

The "baboon" in the instance of National Prohibtion is, of course, legalized alcoholic beverages. Two of the pigs are consignments of the dry forces divided into two classes —male and female—(you can fill in organization name to suit your pet theory)—two little pigs that built their houses of paper and sticks. The third little pig, alack and alas, we can lay no claim to—the little pig that built its house of bricks.

Had we emulated the third little pig certainly we would not have witnessed such utter collapse of the structure of National Prohibition now disappearing as rapidly as the houses of paper and sticks when "the big baboon huffed and puffed and blew them away." Unquestionably the failure of the dry forces began in rugged individualism that has so permeated every dry conference. It is this individualism that honeycombed what should have been a strong aggressive campaign of enforcement, observance and education.

United We Stand

Let me, without mentioning names, illustrate what I mean. A few years ago in a large eastern city a nationally recognized dry leader was scheduled to give an inspirational address. An earnest church worker, anxious to help by announcing the meeting to the congregation of his church on Sunday morning, and not quite sure of when and where this leader would speak, went to the office of a national dry organization to inquire about the coming speaker. He says of his visit, "They did not know when or where he would speak and acted as though they did not care." This is not far fetched; on the contrary, it is mild. The writer has covered the United States rather extensively in the last four years, and has found this attitude almost everywhere. Such an attitude is not ethical, and when you consider that most dry organizations and individuals are usually of Christian faith such an attitude is most certainly not Christian. Here then we come to the root of it all—a great lack of conviction in Christianity—and until men and women throughout the land are filled with a passion for Christ we will have two baboons to contend with—our own selfishness and legalized alcohol.

Far be it from the writer to compare Mother Goose Nursery Rhymes with the New Testament, but our Master used humble illustrations, and I think this one justified. Christ had the third little pig in mind, that built its house of bricks, when he said "and it fell not: for it was founded upon the rock." **"No cause economic, political, social or religious can proceed very far that does not have a strong and sure foundation."** Those interested in true temperance (total abstenance) must then take heed and see wherein we have made mistakes and now begin again at Mt. Ararat — establishing first, and maintaining always by Divine Command, a firm foundation.

The Tempo Changes

The kaleidoscopic events of current history since the curtain fell on the World War has in no small measure necessitated a new approach to the temperance question. This does not mean an abandonment of prohibition but it does mean a re-creation of it. "Prohibit" has not been a pleasant word. "Prohibit" and "forbidden" have always been words that a very present devil has constantly whispered in the ears of questioning individuals and nations.

The Arthur Brisbane Syndicate column, September 13th, '33, summing up his remarks on the twenty-seven states at that time voting for repeal says, "The next problem will be regulating the legal value of whiskey, gin and similar poisons." When children ask for bread do we give them stones? when a nation asks for food do we give it a poison? The answer universally from the floor of the valley to the mountain top—no, poisons are prohibited—outlawed.

S.ink O.r S.wim

With the almost certain factor of repeal in sight temperance leaders and other associate followers are everywhere throwing up their hands. "What's the use they cry; what's the use" . . . After sixty years Beethoven wrote his greatest symphony: after forty years Ford built his first car: after fifty years Leonardi de-Vinci painted the "Last Supper": after thirty years Christ went on the cross: after twenty years centuries Christianity still prevails; truth is right; God is in Heaven and the "wets" do not hold prayer-meetings. All this talk talk about "What's the use" makes me sick. Read Ezekial, Isaiah, the Psalmist and the Apostles (in other words read your Bible). However, there is some justification considering that we are only mortals, and a mongrel strain at that.

What lies before us? Should the cause of temperance be abandoned? Should the liquor interests be allowed full sway? Should we join with the wet organizations in the construction of liquor control and in the patriotic belief that the United States needs legalized alcohol in order to continue.

Lead On

I think we should make up our minds what we propose to do then get together and do it. At the close of this article I will outline what, in my humble opinion, is a fairly good plan for a beginning. My objective then would be unrepealable prohibition written on the heart of every man, women and child.

Behind the Headlines

The barriers between the present and such an objective can be summed up as follows: FLASH—Hearst newspaper, June 26, 1933: Repeal by Christmas predicted by Farley. Referring to National Recovery he says, "I do not believe people give enough credit to beer. Beer has put hundreds of thousands of people to work, growing the grain, making the beer, transporting it, and selling it." Bunk—pure and simple—and I'm a Democrat at that. Beer has not put hundreds of thousands of people to work in factories or farms, or anywhere. On the contrary, it has tremendously hurt milk and its kindred interests. Three months from this pronouncement by Farley we find from his home town (New York City) an Associated Press release September 25th, quoting Solomon Lowenstein,

(*Continued on page 6, Column 3*)

Sunday Baseball and Football

R. H. MARTIN, D.D.

Do you favor the conduct, staging, and playing of baseball and football, regardless of whether admission charge is made or incidental thereto, or whether labor or business is necessary to conduct, stage or operate the same, between the hours of two and six post meridian on Sunday?

Under a law enacted by the legislature in Pennsylvania this year, 1933, amending the Sabbath law of the State, the above question will be voted on throughout the State at the general election on November 7th by cities, towns, boroughs and townships. Whether Sunday baseball and football will be permitted in each of these political units will be determined by majority vote, and the results will stand for at least three years.

In view of the fact that many readers of "The Christian Statesman" live in Pennsylvania we give the following reasons why christian and patriotic electors should vote "No".

FIRST—Because God's Command, "Remember the Sabbath Day to keep it Holy," still stands. The Supreme Court of Pennsylvania in sustaining an injunction of a lower court, issued to restrain the American Baseball Club of Philadelphia from playing baseball on the Lord's Day, said, "Christianity is part of the common law of Pennsylvania and its people are a christian people. Sunday is the holy day among christians. No one, we think, would contend that professional baseball partakes in any way of the nature of holiness, and when contrasted with things which do it is bound to be categoried as worldly.' "

SECOND—Sunday baseball and football will break down in the minds of the people the sense of the unique, sacred character of the Lord's Day. The Lord's Day is different from other days. It has been set apart for special uses—for worship, religious training and meditation on the spiritual. This conception of the character of the day was deeply embedded in the consciousness of our forefathers. It is the conception of the day that has prevailed throughout the entire history of the Commonwealth of Pennsylvania. This conception is basic in relation to the great ends the Sabbath was designated to serve. The consciousness of this "differentness" of the day we must maintain, if the Sabbath is to bring to us its greatest blessings. The bringing of Sunday sports into the day will break down in the minds of the people the sense of this unique and sacred character of the day. Without this, there is no such thing as the proper observance of the Sabbath.

THIRD—These Sunday sports take time which belong to God and the soul. Suppose you have an errand boy. Tomorrow you send him to deliver an important message. On the way he meets some of his friends engaged in playing a game of ball. He stops to play ball with them and does not deliver your message. When you come to meet out punishment to that boy you do not tell him that baseball is wrong; it is not. It is a clean, fine sport, but played at that time it was wrong because it was taking time from something far more important. So baseball and football, entirely innocent on weeks days, are wrong when played upon the Lord's Day because they take time which belongs to God and the soul.

There may have been a time when there was some excuse for Sunday amusements and sports because the working classes had little time or opportunity for recreation on the other days of the week, but that time is past. Now with most industries on an eight-hour basis, or less, and with Saturday as a half or whole holiday, there is no excuse for using the Lord's Day for sports. After all, the question of Sunday amusements resolves itself down to Jesus' question—"How much is a man better than a sheep"? If the men and women of Pennsylvania have no life beyond that of sheep and horses it does not matter much how they spend their Sabbaths. But if they are made in the image of God, and are heirs of immortality, it is a matter of supreme moment that they use the Lord's Day, not merely an hour or two of the day, but *the day* in looking after the interests of their immortal spirits.

FOURTH—If it be said that the playing of Sunday baseball and football is confined to the hours between two and six P.M., and will not interfere with the church services—we answer this in the words of Sir Walter Scott—"Give the world one half of Sunday and religion will not long retain any strong hold on the other half."

FIFTH—To legalize these Sunday sports is to place the stamp of the dollar on the Lord's Day. It is not non-commercial but commercial sports which it is the purpose to legalize. The interests back of the campaign to legalize Sunday sports are actuated by commercial motives—not by a desire to provide recreation for the people.

SIXTH—In America we have set apart the first day of the week to build character; the other days of the week we devote to making a livelihood. Recognizing the vital importance of this high task, and to give character-building agencies the opportunity to function to the best advantage, we have required the worldly labor and business of other days to suspend on this day.

Our greatest character building institution is the Church. By its services of worship and by its instruction in morals with religious sanctions on the Lord's Day, it contributes enormously to the building of the character of the people and thereby lessens crime and promotes the public peace and morals. This inestimable service it renders to society and the State *without public expense.* No taxes are levied on the people to provide it. Think of what this service would cost the public were it provided by taxation, as is the service rendered by our public schools. According to the Bureau of Census of the United States Government the value of church edifices in the U. S. in 1926 was $3,839,500,610.00, and the total expenditures of our churches for the same year was $817,214,528.00. In view of the fact that the Church is rendering this inestimable service of character building on the Lord's Day without money and without price, how unfair and how selfish it is for these amusement and sport interests, not in business to build character but to make money, and which already have six days in the week to carry on their business, to demand that they be allowed to operate on the Lord's Day and thus compete with the Church and hamper her in the service she is rendering society.

SEVENTH — The legalizing of Sunday baseball and football is only an opening wedge in a drive for a wide open Sunday. As surely as we permit Sunday baseball and football the movie interests and other amusement and sport interests will demand that they also be granted the privilege of operating on the Lord's Day.

If Saturday is to become increasingly a holiday, surely we ought to make Sunday increasingly a holy day.

ROGER W. BABSON.

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A Challenge to Pennsylvania Churches

Shall the Sabbath in Pennsylvania be secularized and commercialized by the legalizing of Sunday base ball and football? This question is before the voters of the State on November 7th when, under legislation enacted by the 1933 Legislature and signed by the Governor of the State, the question of Sunday base ball and foot ball will be voted on throughout the State by cities, towns, boroughs, and townships, and the result determined in each of these political units by a majority vote for a period of at least three years. This constitutes a challenge to the Christian Church and Christian citizenship of this Keystone State of the Union on Sabbath observance. How shall it be met?

We urge, by a discussion of the question of the Sabbath in relation to commercialized sports in every pulpit and in every adult Bible class throughout the State on some Sabbath between this and November 7th. Some County Sabbath School Associations and Church groups, appreciating the importance of this issue, have recommended that Sabbath, October 22nd, or if not convenient on this day a Sabbath between that and November 7th, be made a "Field Day" for the discussion of this subject.

The question at issue is so vitally important that it is well worthy of a place both in the pulpit and in the Bible classes through the entire State. An examination of the Sabbath School lesson subjects and texts for a period of sixty years, from 1874 to 1933 inclusive, reveals the fact that only twenty of these lessons during this period have dealt directly and fully with the subject of Sabbath Observance, and only fifteen others in part, chiefly in connection with the other Commandments.

The failure of the Church and Bible Schools to give adequate instruction in the Bible ideals and standards of Sabbath keeping is the chief reason for our recent decline in Sabbath Observance. It is also the chief reason why this issue of Sunday Sports is before the people of Pennsylvania at this time.

We urge that Ministers, Sabbath School Officials and Bible Teachers give this subject the right-of-way on one Sabbath between this and November 7th.

Dr. Sizoo's Introduction to "The Day"

The following, presented as an editorial, is the introduction of Dr. Joseph R. Sizoo, D.D., Pastor, New York Avenue Presbyterian Church, Washington, D.C., to our President's book "The Day" just coming off the press.

Not only is this a beautiful gesture from one soldier of Christ to another . . . a justly deserved tribute to a great work, but the Association considers this introduction in itself a literary gem and places it in these columns as just recognition.

"This book is not meant to entertain, but to inform and to challenge. The casual reader of rather slovenly literature will have no interest in this book. But those who believe in religious values and in a spiritual basis for life will not only find here a challenging statement of one of these spiritual values, but an apologetic of their belief.

There is breath-taking need in this generation for a restatement of the place of the Christian Sabbath. We are reemphasizing fundamental doctrines of theology but it has not occurred to many to restate the doctrine of the Christian Sabbath. Indeed, in the present day tendency of divorcing the discussion of religion from the practice of piety, we are apt to evade and avoid the claims of the Christian Sabbath. Yet without the Sabbath, spiritual values cannot be maintained and the religious basis of life is forfeited.

To those who would rethink the importance and place of the Christian Sabbath Dr. Martin has made a notable contribution. It is a textbook of what the Christian Sabbath means and requires. It is also an apologetic and manual of the Sabbath.

What counts for so much in this treatise is the fact that Dr. Martin has lived what he has written. He is a good soldier of Jesus Christ. He has helped this generation to keep its face to the stars. It is not an easy task to which he has committed himself, but leaders such as he may well be called the guardians of the oases of the spirit, keepers of the pathway to the stars."

JOSEPH R. SIZOO.

WASHINGTON, D. C.
September 1, 1933.

Mark This Fact.

In the "New Deal" program the repeal of the Eighteenth Amendment is the Etheopian in the wood pile. The purpose of it is to shift the burden of taxation from the corporations to the people who are weak or foolish enough to drink intoxicating liquor. In three fourths of the cases through lack of ability to pay it these people ought not to be asked to contribute it.

Section 216 of the National Recovery Act repeals the excess-profit tax of 5% upon all net earnings of Corportations and all in excess of 12½% of the taxes upon their capital stocks, if and when the Eighteenth Amendment is repealed.

This of course does not reduce the tax burden of John Smith on the gasolene that he uses when he drives to work every day, but that of poor Johnnie Rockafeller, so that he can have an income in excess of $10,000,000 a year. In comment on this feature the President warns Farmer Brown that unless he stultifies his conscience and votes for this repeal, his taxes will be increased from ten to fifty dollars a year. But the "new deal" does not proceed to relieve him of taxes, but does proceed to relieve his worst exploiter the International Harvester Company and the Dupont Company and Raskob's General Motors, not only of excess profit taxes, which they have no moral right to make, but to put their ordinary taxes at a far lower rate than farmers and property owners are compelled to pay.

A Townsend Zander Deal

So far as this liquor legislation is concerned, this new deal is a veritable Townsend Zander deal and the Gumps do not need magnifying spectacles to see it if they will take the trouble to look at it. In its effort to put men back to work every sensible citizen should sympathize and cooperate with the government, but as to its endeavor to back Irene Dupont's campaign to unload the Corporation and income taxes from the Corporations and the millionaires to

(Continued on page 7, column 3)

"THE DAY"

R. H. MARTIN, D. D.

THE BOOK YOU HAVE WAITED FOR

SMASHES THE BALLYHOO ABOUT BLUE LAWS

THAT NEVER REALLY EXISTED

With an introduction by JOSEPH R. SIZOO, A. M., D. D., Washington, D. C.

"THE DAY" has 206 pages and 15 chapters; 4 ready reference maps, several charts . . . everything up to date August, 1933.

This book is crowded with answers to the questions 'YOU' have been asking about Sabbath observance . . . Blue Laws, etc., etc.

Here is material for teaching and study in our Bible classes . . . . a text book of up-to-date material on a challenging question . . . . . THAT SHOULD BE GIVEN THE RIGHT OF WAY IN OUR CHURCH SCHOOLS AT THIS TIME.

PREACHERS . . . who knows better your needs for reference than one of the cloth . . . here then is a supplement to your sermon on THE LORD'S DAY, arranged with ready reference for your especial convenience.

Laity . . . . young or old . . . . will find here a readable discourse compassing the many things you have wanted to know and ask about "THE DAY."

MODEST	MODERN	MEANING
Should have sold for $2.50, Fabriod $1.00, Cloth $1.50. Fabriod is wearable, flexible cloth for library use.	Nothing like it in the past three decades. Its newness alone justifies it. *AS NEW AS THE DAY IS OLD.*	It carries a challenge in every chapter . . . challenging the sports and amusement Barons and the conscience of every church member.

THE NATIONAL REFORM ASSOCIATION,

209 NINTH STREET, PITTSBURGH, PA.

Please send me Post Paid "THE DAY"

Paid ☐ *Fabroid* ☐
C. O. D. ☐
Approval ☐ *Cloth Bound* ☐
Check as desired

Name .....

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Print name and address please. *Approval 15 days.*

An Overdue Counter Attack

Wm. Parsons, D.D.

What the Drys for months have expected of the Anti-Saloon League in defense of the Eighteenth Amendment has at last come from another source, namely, The International Reform Federation whose headquarters are in Washington. Under the leadership of Wm. Sheafe Chase, D.D., a counter attack has been started against the liquor forces that have been riding rough shod over both constitution and law since March 4th. He has addressed a letter to President Roosevelt asking him to instruct the Attorney General to give a ruling upon the constitutionality of the non-deliberative conventions that have been set up in most of the states as a means of ratifying the Repeal Amendment.

We can present here only extracts from that letter which give the gist of it. But they will make plain the course this movement is to take.

"The International Reform Federation of Washington, D.C., respectfully calls your attention to the unconstitutional nature of the so-called State Ratifying Conventions, authorized by the various state legislatures, which are neither representative nor deliberative Conventions, as was intended by the framers of the Federal Constitution, but in reality are referenda, nowhere permitted by it.

We ask you to refer the question of their constitutionality to the Attorney General in order that there may be a saving of expense in testing the matter in the courts."

The soundness of this contention is then proven by citations from the Democratic platform of 1932, Madison's tenth paper of the Federalist, the Supreme Court of Maine, the Supreme Court of the U. S. in the case of Hawke vs. Smith, 253, U. S. 227, and Elliott's Debates on the Constitution which are too long for this article. The letter then continues.

"We look to you as the chief enforcement officer, whose supreme duty is epitomized in the oath you have taken as follows, "I will, to the best of my ability, preserve, protect and defend the constitution of the United States." We appeal to you for protection against the difficulties, the tedious delays and expense of the remedy by the courts.

We profoundly protest against the idea, which of late seems to have justified you and the Postmaster General in ignoring your position as President, and acting as the head of the Democratic party.

Our petition is not for delay based upon technicality, but for Constitutional Conventions where freedom of debate is not denied and for elections where the two opposing sides are equally represented in the choice, control of inspectors, and the final count. Nowhere have these things been permitted.

We are convinced that we can eventually secure these rights through the courts, using different methods in different states, but chiefly as in Ohio in 1920, through tax-payers suits, in towns, counties and cities against those who have wasted public funds by paying the expenses for unconstitutional ratifying conventions. But we look to you as a friend of all the people and the protector of the Constitution to hasten the restoration of law and constitutional government in our land.

Unless the president within a reasonable time, grants this petition and so submits this question, the tax-payers in every state which has already held such a convention or is working toward such an illegal and unconstitutional action, should begin such suit, either to prevent this illegal use of public funds or to recover them if they have already been expended on either elections or conventions.

So far these elections and conventions have been snap judgments with few if any of the people outside of the political rings knowing what is being done or why it is being done. In more than one election, as in that of New York, the Wets have simply stolen the election. No one but a fool can believe that half of the people who cast their votes at that election either cast their ballots blank or made such substantial errors in marking them, as to make it impossible for the judges of election to determine the intent of the voter.

The fraud and chicanery back of this wet push is such that it ought to cause every honest citizen, whatever his views on prohibition, to resist to the uttermost in the interest of honest government this attempt to subvert the constitution. This attitude of "What's the Constitution between friends" will, if allowed to go unchallenged, destroy American representative government as surely as the sun shines or Sandburrs produce their seed.

Three Little Pigs of Prohibition

(*Continued from page 2*)

Chairman of the Welfare Councils Committee on Unemployment in New York City, notifying the city that unless the Municipal Welfare budget is increased to $10,000,000 a month from $6,500,000 suffering would be wide spread. Beer heralded as the savior of the nation in April, 1933, has had ample time to prove itself.

FLASH—Editorial, Post Gazette, Pittsburgh, 9/26: Harry Hopkins, Federal Emergency Relief Administrator, in an address in Chicago says, "At the present moment, so far as I can see, we are going to start the winter with one million more families on relief than were on the rolls a year ago at this time."

Sins of the Fathers

Who are the fathers of beer?

FLASH—Editorial, Scripps-Howard newspaper, 9/25: "No organization deserves more credit for the repeal now impending than the Association against the Prohibition Amendment." They are quite right. This Organization did the job, and did it well. They planned their work and worked their plan. Today anything political in America needs money and lots of it. Permit me to name the Finance Committee of this Association:

Lammont DuPont, Chairman; Howard Bruce, Matthew C. Brush, Robert K. Cassatt, Henry H. Curran, Joseph R. Hamlin, John J. Raskob, Charles H. Sabin, William P. Smith.

Plenty of money in that Corporals Guard, not a poor man in a carload. I would like to think that each of those men had at heart the oppressed middle class and working man of industrial trades, but I do not think so. There is a selfishness behind that whole association that is too flagrant for even mind-conditioned Americans to swallow.

FLASH—Associated Press news release, September 25th, "Wet Chief named Distillery Officer."

"Robert Barry today resigned, effective October 1st, as Vice President of the Association against the Prohibition Amendment to become executive of the National Distillers Product Association in New York City." Thar she blows.

From Progress by Duress to Regress

After repeal what? FLASH—Block McCormack newspaper, Sept. 25, "When the Eighteenth Amendment is repealed each State will be free to legislate a high license or low license system for itself and to regulate the traffic within its borders according to the desires of its people. Each State will be responsible for its own condition." ". . . effort to secure effective regulation will succeed in proportion to the determination and intelligence with which the State law-makers seek to forestall corruption." Consistency thou art indeed a jewel. Here we find the corrupt of corrupt talking about forestalling corruption. Take the following any way you like it; it is true. The wettest metropolitan centers (aren't they all) are the most in debt—their indebtedness coming out of corruption alternating in both major political parties dominated by their machines. New York, Chicago, Philadelphia, Pittsburgh and St. Louis, and on down the line; it is true everywhere. From 1903 until now these metropolitan centers have been controlled by corruption in alternate regimes. The big baboon in sheep's clothing of a so-called altruistic association against the Prohibition Amendment will be yet held to account as the father of repeal, an atrociously retrogressive step in social progress.

A Child of Necessity

My friends, this "wet" association, kindred organizations and a blathering metropolitan press haven't a leg to stand on when you expose their theories to truth. The National Reform Association, of which I am Field Director, and which earned its share of criticism, justly so, for blundering when it should have been more constructive, has out of chaos found a way that can be adopted by the dry organizations in every State in the Union. I say this with due reverence to the Committee of nine ideas (which did not work), and here 'tis folks: "Foregoing individualism, an educational campaign in high schools and colleges built around character building. For the lower grades of schools the old-fashioned illustrations of alcohol cannot be beat. Service clubs, church societies, young peoples groups, and congregations alike must be reached in county units. All of this accomplished in what we call a "County Temperance Campaign." This campaign is not frothy. It does not have hoop-de-la nor is it spectacular. It includes, by the way, youth institutes. It provides the maximum result with the least effort. It can be united in by every dry organization that can get over the barrier of individualism. These County Temperance Campaigns are proven and tested and are now beyond the experimental stage. The heartbreaks and thorns that lie behind in the proving ground of the programs will never be known to you, but the joy in their success is abundant.

The County Temperance Campaign appeals for the enactment of law with wisdom; the enforcement of law with courage; the observance of law with loyalty, and a constant program of education. Men and women can be taught loyalty, constitutions, and laws can be observed sincerely. So, as we sing the Nursery Rhyme "Who's Afraid of the Big Baboon"—who is afraid of the big baboon? Let us turn to the third little pig who built his house not of paper and sticks but substantially with well made bricks, and lay a sound foundation.

Act Now

Correspondence regarding the campaigns is invited. Address us at 209 Ninth Street, Pittsburgh. We will be happy to render whatever aid we can. Character will prevail.

Presbyterian Presbytery of Beaver County, Pa. Acts on "THE DAY"

(A committee of the Presbytery, after reviewing "The Day", sent the following letter to each pastor in the Presbytery.)

Dear Brother:

In accordance with the instructions of Presbytery at our last meeting in Beaver your committee on Christian Education takes this opportunity to make the following report and recommendations:

After our examination of the proof sheets of Dr. R. H. Martin's new book "THE DAY", just off the press, we are convinced that it should be in the hands of every minister and layman engaged in the work of the Church.

We recommend that every minister within the bounds of Beaver Presbytery speak on the subject of "THE CHRISTIAN SABBATH" on Sunday, October 22nd, or, if not convenient on that day, then on some other Sabbath preceding the election on Nov. 7th. We recommend further that the subject be taken up in all the Adult Bible Classes in the Presbytery and take the place of the regular lesson of the day.

"THE DAY" contains a wealth of material in very readable style not to be found in any other book and will furnish the minister and the Bible Class leader with just the arguments he needs "for such a time as this".

"The King's business requires haste".

Yours truly,
Prof. S. Warren Lyons, Ch.
Charles N. Ramsey
Rev. Homer Ketler Miller
Rev. James G. Reed
Prof. C. D. McDonald
Prof. Homer E. McLaughlin.

United Presbyterian Leader Commends "THE DAY"

This Manual on the Christian Sabbath is a timely volume. There is great need of such a book and the book meets the need.

. . . . The successive chapters, rich in fresh thoughtful, and thought-producing material, create a respect and devotion for the Lord's Day. In its chapters this divine institution is made to stand out, both as a Christian and Civil Sabbath in its relation to our American democracy and civil liberty.

"The Day" leads to a practical discussion of what the Church must do to maintain the Sabbath. In all, it is a strong, clear, masterful presentation of a subject just now creating a deep concern in the hearts of all who love the Sabbath.

R. A. HUTCHINSON.

(Former Moderator of General Assembly of the U. P. Church, and Secretary of its Board of National Missions.)

Mark This Fact.

(Continued from page 4)

the families of those men who are willing to spend the family income on liquor, no honest man can feel anything but scorn and contempt, nor express his feelings any other than in the words of the Prophet Isaiah, "Woe unto him that decreeth unrighteous decrees and that calleth good evil and evil good".

National Reform Association Offers a National Recovery Act

Christianity

THE CROSS
ITS EMBLEM

CODE—

Christian education of our youth. Santification of our adults. Longer hours for character-building. Seven days a week for stewardship. One entire day for God and the Golden Rule forever.

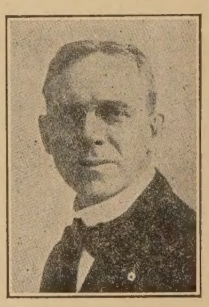
"FOR CHRIST AND COUNTRY"

JESUS THE
ADMINISTRATOR

Temperance

THE fight against alcohol is being ably handled by our National Field Director, Cameron Ralston. He has reached 300,000 people in 568 major addresses, debates and institutes since January 1st, 1933. Majoring in County Temperance Campaigns, educational, effective and economical, the Association has organized thoroughly many counties for the prolonged battle just ahead. The happy faculty of Ralston in reaching young people has awakened the interest of youth who will be the next Crusaders in the fight against alcohol . . . millions of students in high school and college eagerly await his message. We must make the way possible. The high priests and priestesses of booze have felt Ralston's attack and are striking back. We must stand by him.

SIDE-TRACKED by the world, forgotten by the church and overlooked by Sabbath Schools has been the Lord's Day. The Association directed its President R. H. Martin, D.D., to meet this need. Overcoming mental hazards and innumerable difficulties, the least of which was the depression, he has written a Manual on the Christian Sabbath called "The Day." Here is great help and ready reference for laymen, preachers and teachers alike. This is the only book of its kind published in thirty years. Dr. Joseph R. Sizoo, Washington, D. C., wrote the introduction of "The Day." He says in part: "There is breath-taking need in this generation for a re-statement of the place of the Christian Sabbath." The Association is now having published 3,500 copies. $1.00 fabroid. $1.50 cloth. The widest distribution of "The Day" will be the greatest benefit that can come from it. This is what the Association pledges itself to do for the



Sabbath

Enroll me in the National Reform Association's National Recovery Act

Let me help the budget. Here's my check for $.....

Temperance..... *Sabbath*..... *United Front*.....

(*If you wish to contribute to a specific cause, check X your particular desire*)

Name.....

Address.....

(*Please detach and use the enclosed envelope*)